THE
LIGHT OF TRUTH
— OR —
SIDDHANTA DEEPIKA.

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TRANSLATIONS.

THE VEDA'NTA-SU'TRAS WITH S'RI'KANTHA BHA'SHYA.

(*Continued from page* 103.)

And because of his resemblance. (I. iii. 21).

The Jíva's resemblance to the Supreme Light referred to by the word 'Dahara-âkâs'a' is spoken of in the sequel :

"That limit day and night do not pass, nor old age, death and grief; neither good nor evil deeds. All evildoers turn back from it; for the world of Brahman is free from all evil. Therefore he who has crossed that limit, if blind, ceases to be blind; if wounded, ceases to be wounded; if afflicted, ceases to be afflicted. Therefore, when that limit has been crossed, night becomes day indeed; for the world of Brahman is lighted once for all."*

Here, indeed, the sinlessness and constant luminosity of the Dahara-âkâs'a which has to be reached are given out as the reason why, like the old age etc. which are the result of sin, the evil of blindness etc. ceases to be on reaching the Dahara-âkâs'a, and why then there is a constant light. That the former is the cause of the latter is clearly seen in another passage which reads as follows :

"Free from all taint, he attains to highest equality."*

Thus we have that he who has reached the Dahara-âkâs'a attains the result mentioned above, namely, the resemblance thereto by way of attaining equality. This will hold good only when the Jîva is distinct from the Dahara-âkâs'a. And therefore it may be concluded that Jîva is not the being spoken of here.

Again, the sûtrakâra cites yet another authority on the subject :

And, moreover, (it is so) said in the Smriti. (I. iii. 22).

It is said in the Smriti that Brahman dwells within the small lotus and is the object of worship :

* Chhâ-Up. 8-4-1, 2.

* Mundaka. Up. 3—1.

"Or, from the teaching of a Guru let him know Paramâtman whose body is the Supreme Bliss, who is Purusha, dark and yellow. By practice, O Gârgî, the righteous perceive Brahman in the city of Brahman, in mid-âkâs'a of the small lotus, and do thou also proceed in the same way."

Accordingly it may be concluded that the Parabrahman whose nature is the Supreme Light, who has to be reached by the liberated, who is associated with Umâ as His Supreme Energy, should be contemplated as dwelling within the âkâs'a in the small lotus, as possessed of sinlessness and other attributes inherent in his own nature.

Adhikarana.—6.

Now the Sûtrakâra proceeds to treat of another form in which Parames'vara may be worshipped:

By the text itself He is declared. (I. iii. 23.)

The passage which forms the subject of discussion here occurs in the Katha-Vallî:

"The Purusha, of the size of a thumb, stands in the middle of the body, the Lord of what was and what is yet to be; thenceforward he fears none."*

Here a doubt arises as to whether the Purusha, said to be 'of the size of a thumb,' is Jîva or Parames'vara.

(*Pûrvapaksha*:)—It is but right to say that Jîva is here spoken of; for, Jîva is declared to be of the size of a thumb, in the following passage:

"He assumes all forms; he is led by the three *gunas*, following the three paths. He is the lord of life and migrates through his own works. He is of the size of a thumb, brilliant like the sun, endowed with thoughts and egoism."†

And the words "stands in the middle of the body," show that the Purusha here spoken of dwells in the middle of the body. The all-pervading Parames'vara cannot be the Purusha here spoken of.

As against the foregoing we hold as follows: It is well to say that it is Parames'vara who is spoken of as thumb-sized Purusha; for the passage under discussion describes the characteristic marks of Parames'vara, in the words "He is the lord of what has been and what is yet to be;" and so on. The S'ruti declares (elsewhere) that He alone is the lord of all, in the words "endued with all power, the lord of all, S'ambhu dwells in the A'kâs'a's midst."

How, then, to explain the finitude frequently predicated of the Parames'vara? As regards this, the Sûtrakâra says:

But (it is so said) because of (His being) in the heart, while teaching what man has to do. (I. iii. 24.)

It is with reference to the heart of the devotee that Parames'vara, though infinite, is said to be thumb-sized; and the injunctions of the science of Upâsanâ (contemplation) are to human beings. The Parames'vara who is supremely merciful assumes the form of the same size as the heart of the human devotee, thus rendering contemplation possible. Hence the conclusion that the Parames'vara who is full of light, dwells within the heart of the devotees in the form of *linga* or the subtle form.

Adhikarana.—7.

In the adhikarana just closed, it has been shown that the worship of Parames'vara is intended for man alone. How is it that the Atharvas'iras speaks of Devas worshipping the Parames'vara, in the words, "Then the Devas saw not Rudra, and those Devas (began to) contemplate Rudra"?

In reply to this question, the next adhikarana proceeds as follows:

Even above them, as Ba'dara'yana holds; because it is possible. (I. iii. 25).

The passage which forms the subject of discussion occurs in the Atharvas'iras and reads as follows: "Those Devas contemplate Rudra."

Here a doubt arises as to whether it is possible or not for Devas to engage in the worship of Parames'vara.

(*Pûrvapaksha*):—It is not possible. He alone is qualified for Vedic ritual who is possessed of an aspiration, who is able, wise, and not excluded by the S'âstra. They have not the requisite ability, for want of a body. Indeed it is the embodied ones that can engage in the act of adoring, contemplating, and the like. It cannot be maintained that they do possess bodies, on the authority of such passages as "Indra raised his thunderbolt (*vajra*) against Vritra"; for those passages which are subservient to the inculcation of an injunction cannot point to any thing other than that injunction. Even supposing that they

* Op. Cit. 4-12.

† S'vetas'vatara-Upanishad 5-8-9.

do possess bodies, they have nothing to aspire after, inasmuch as their abode and that of Parames'vara are one and the same. From the passage "Devas went to the region of svarga, and these Devas asked Rudra 'who art Thou?'", we understand that the region of svarga is itself the abode of Rudra, the Parabrahman; and that is also the region of Devas. We also learn that even the Mukta or liberated soul has ultimately to attain to the region of svarga, from such passages as the following:

"He attains to the region of svar."*

Nor do they possess requisite knowledge, since, in the absence of Vedic study preceded by the sacramental process of upanayana, no Vedantic enquiry is possible and they cannot therefore acquire a knowledge of Brahman. Hence, too, their exclusion (from worship) by the S'âstra. Wherefore the Devas are not qualified for the worship of Brahman.

(*Siddhânta*):—Even the Devas are competent for the worship of Brahman.—Why?—Because there is room for aspiration in their case. And it cannot be said that the abode of the Devas and the abode of the Parames'vara are same; for, the word 'Svarga,' though signifying bliss in general, denotes a particular kind of bliss according to the context. The word 'Is'vara,' for instance, signifying 'master' in general, applies to a king who is the ruler of a country, in virtue of the context, as in the following passage:

"And one should also visit the king (Is'vara) for the sake of acquisition and security."

But the same word occurring in a section treating of Brahman signifies unsurpassed power and applies to Brahman. So also, in virtue of the context and of the explanation afforded by other sources of knowledge concerning the subject, the word 'Svarga' signifying 'bliss' in general denotes the abode of Devas which affords a (comparatively) small amount of bliss, tainted as it is with the defect of being liable to decay and of being less exalted than some other kind of bliss. On the other hand, it denotes S'iva the Parabrahman's abode as being unsurpassed bliss itself, and as the place from which there is no return. Thus it is quite possible that the Devas who dwell in a place where happiness is tainted with the evil of being less exalted than some other kind of happiness, aspire to attain to Brahman's abode which is marked with unsurpassed bliss. On the authority of passages speaking of subjects subsidiary to an injunction, it may also be seen that the Devas are embodied entities, and, as such, are efficient agents of action. Though such passages as "the sun is the sacrificial post," and "Fire is the antidote to the frost," which figuratively speak of things subsidiary to the main injunction, are not intended to inculcate what they literally convey, still, such subsidiary statements as "Indra raised the thunderbolt against Vritra," which are neither contradicted by other authorities nor vouchsafed by any other sources of knowledge, may justly inculcate what they speak of as a truth to be accepted. It is also possible that,—either because, in virtue of their exalted power, the Vedic doctrine reveals itself to them, or because they have not forgotten what they had learnt before,—they possess requisite knowledge. The S'âstra having enjoined divine worship on all in general, it cannot but be intended for the Devas, so that there is not the slightest ground for the exclusion of Devas. Wherefore Devas are competent for Brahmavidyâ.

* Taittiriya. Up. 1—6.

The Sûtrakâra supposes an incongruity resulting from the Devas being embodied and refutes it as follows:

If you urge an incongruity in ritual (Karma), (we answer), no, the assumption of more than one (body) being revealed. (I. iii. 26.)

(*Objection*:)—While the Devas are embodied entities, it should at the same time be supposed that, being invoked in the several sacrificial rituals performed in various places, they are simultaneously present in all those places. This does not hold good. Thus arises an incongruity in the matter of ritual.

(*Answer*):—No such incongruity can be urged here. It is declared that, though embodied, Saubhari and others have assumed more than one body. Hence no incongruity whatever.

Let there be no incongruity in the matter of ritual; but an incongruity does arise in the matter of Vedic Revelation. As against this objection the Sûtrakâra proceeds as follows:

If (you urge an incongruity as to) Revelation, (we answer) no, because of the origin thence, (as may be seen) from the direct (revelation) as well as (the indirect revelation or) inference. (I. iii. 27.)

(*Objection*):—Though there may arise no incongruity in the matter of ritual, an incongruity does arise in the matter of Vedic Revelation.—How?—Being made up of parts, the Devas are naturally impermanent. From this it necessarily follows that Indra and other

Devas had also a birth. Then it is necessarily either that, previous to their birth and subsequent to their death, such Vedic words as 'Indra' have no meaning, or that the words are impermanent. If impermanent, they must have proceeded from an individual person; and then the injunctions and prohibitions lose their authority, and the rituals therein enjoined have no ground to rest upon. Thus many are the evil logical consequences of the doctrine. Accordingly, to avoid incongruity as to the Vedic Revelation, the doctrine that the Devas are embodied should not be assented to.

(*Answer*) :—Not so; for, *thence i. e*, from the very Vedic words such as 'Indra,' Indra and other beings were created. If 'Indra' and other words denote particular individuals, then, indeed, it would follow either that on the extinction of the beings denoted by those words they will have no objects to denote, or that they are impermanent. We maintain that, like the word 'cow,' such words as 'Indra' merely denote a general form. Accordingly, a potter thinks of a general form suggested to his mind by the word 'pot,' and then produces a pot; so too, on the disappearance of a former Indra, Brahmâ thinks of the particular form of that Indra suggested by the Vedic word 'Indra' and produces another Indra of the same form, and so on. Wherefore, though Indra and other individuals may disappear, the several general forms do not cease, and the words are accordingly eternal. Hence no incongruity whatever. If you ask for authority on this point we appeal to *S'ruti* (direct revelation) and *Smriti* (indirect revelation). Thus says the S'ruti:

"By Veda, Prajâpati projected the forms, existent (or sensuous) and non-existent (or super-sensuous)."*

"He uttered "Bhûh," and he created the earth."†

The Smriti says:—

"The names and acts of all, severally, and the various forms, He created at first from the Vedic words themselves."‡

And hence, indeed, (its) eternality. (I. iii. 28).

Hence alone, though Vis'vâmitra and others are the authors of mantras—as may be seen from such passages as

"He should invoke the authors of mantras."*

"This is Vis'vâmitra's Sùkta (hymn)."†

still, such words having reference only to general forms of things, the eternality of the Veda which is made of *mantra* and *brâhmanâ* becomes explicable. For, Brahmâ recollects by Vedic Word what things are to be created and then creates them. He being endued with the power of seeing the mantras without learning them from a teacher. Accordingly, on the expiry of the *Naimittika-Pralaya—i. e.*, the deluge of the three worlds taking place at the end of a day of Brahmâ—Brahmâ recollects, by the Vedic word, the several forms, such as that of Vis'vâmitra, belonging to preceding cycle, and creates others possessed of the same form and endued with the same powers, and these give out all the mantras without having studied them at all. Thus they are the authors of the mantras, while at the same time the Veda is eternal.

(*Objection*) :—It may be so in the case of the Naimittika-Pralaya. But how te explain the eternality of the Veda in the case of the Prâkrita-pralaya or Kosmic Dissolution when Brahmâ and the word called the Veda disappear altogether?

In answer, the Sùtrakâra says:

They being of same names and forms, no incongruity in the return (of the Kosmos) either, as shown by Revelation and smriti. (I. iii. 29).

Because the things to be created are of same names and forms, there is no incongruity in the Kosmos coming again into being after the Prâkrita-pralaya. To explain:—The Prames'vara, the original Creator, who is Omniscient and Omnipotent, and who is beyond the whole universe, recollects the form of the preceding Kosmos and creates again a Kosmos of the same form, and He also recollects the Vedas as they were arranged before and gives them to Brahmâ, His son.—How is this known?—By S'ruti and Smriti. S'ruti says:

"The sun and the moon, the Creator made as before, as also heaven and the Earth, the Mid-Air and Svarga."‡

"Who creates Brahmâ first, and who gives Him the Vedas."§

Smriti also says.

* Taittirîya-Brâhmana. 2—6—2.
† Ibid. 2—2—4.
‡ Manu. I. 21.

* Apastambha-Pravarasutras 1—7.
† Taittirîya-Samhitâ 5—2—3.
‡ Mahânârâyana—Up.
§ Svetâ—Up. 6—18.

"He first created water alone, in that He cast seed. That became a golden egg, like in splendour to the thousand-rayed (sun); in that was born spontaneously Brahmâ, the grand parent of all the worlds."*

"He first created Brahmâ and gave Him the Vedas."

Wherefore, even though the whole Kosmo has to come afresh into being after the Prâkrita or Kosmic Pralaya, the Vedas are eternal.

The Sûtrakâra proceeds to state another view :

Owing to impossibility in Madhu etc., Jaimini holds that they are not qualified (I. iii. 30).

In Madhu-Vidyâ† and other such Upâsanâs, the Vasus and other Devas are themselves the objects of contemplation and form the goal of the worship. Now it is impossible that the Vasus should form the objects of their own worship, owing to the impossibility of one and the same entity being the agent and object of the same act. Moreover, as they are themselves Vasus, the state of the Vasus has been attained already and cannot form an object yet to be attained. Jaimini, therefore, thinks that the Vasus and other Devas are not qualified for them (*i. e.*, for the Madhu-vidyâ and other Upâsanâs).

And because they are (qualified) for the Light. (I. iii. 31).

Though Parabrahman, the Light, has as a matter of course to be worshipped by the Devas in common with men, the S'ruti (specially) declares that they should worship Him, in the following words :

"Him, the Light of lights, Devas (should) worship as life, as immortal."

From this, it seems quite reasonable that they are not qualified for the worship enjoined in the Madhu-brâhmana.

The Sûtrakara now declares his own view :

But Ba'dara'yana (holds that they) do possess (the qualification), because there is (a possibility) I. iii. 32).

Bâdarâyana thinks that the Vasus and other Devas are qualified even for Madhu-Vidyâ and the like ; for, though they are Vasus etc., they may worship Brahman in the form of the Vasus, and they may also seek to attain to the state of the Vasus etc. in the next cycle (Kalpa). Here Brahman has to be worshipped both as the cause and as the effect. In the passage beginning with the words "The sun is indeed the honey of the Devas"‡ Brahman to be worshipped is presented as the effect, endued with the names, forms, and functions of the A'dityas, the Vasus, and so on, and in the passage beginning with the words "When from thence he has risen upwards he neither rises nor sets"* Brahman to be worshipped is presented as the Cause, dwelling as the Antarâtman or the Inner Ruler of the subtle sun devoid of all names, forms, and functions. The result of the worship of Brahman in both the aspects consists in the attainment of the position of Vasus etc., in the next cycle (kalpa), and the attainment of Brahman on the expiry of the terms of both the effects. The passage "He who thus knows this nectar becomes one of the Vasus, and with Agni at their head, he sees the nectar and rejoices"† speaks of the result which consists in the attainment of the position of the Vasus etc ; and the passage "to him who thus knows the secret of Brahman, the sun does not rise and does not set ; for him there is day once and for all,"‡ speaks of the result consisting in the attainment of Brahman. Thus the Devas are qualified for the Madhu-Vidyâ and the like. Wherefore the Devas are in every way qualified for Brahma-Vidyâ.

Adhikarana.—8.

Now, from the sutra I. iii. 24 it would appear that men in general are all qualified. As against this supposition, the sûtrakâra says :

Because his grief is shown by the hearing of the taunt and by his running up (to the teacher). I. iii. 33).

The passage which forms subject of discussion here occurs in the Chhândogya-Upanishad and reads as follows :

"You have brought these, O S'ûdra ; but only by that mouth did you make me speak."§

Here the teacher addresses the pupil as S'ûdra. So, a doubt arises as to whether S'ûdras also are qualified for Brahma-Vidyâ or not.

(*Pûrvapaksha :*) They do possess the qualification, because of the possibility of their aspiring for it. It cannot be restricted to the three castes, inasmuch as it has been shewn that, though coming under none of the three castes, the Devas are yet qualified for it. To this one may object as follows : Though Devas are

* Manu, I. 8, 9.
† *Vide* Brihada-ranyaka-Upanishad. 4—5.
‡ Chha. Up. 3—1—1.

* Ibid. 3—11—1.
† Ibid. 3—6—3.
‡ Ibid 3—11—3.
§ Op. Cit.. 4—2—5.

not formally initiated by *upanayana* and do not learn the Vedas from a teacher, yet it is possible for them to attain knowledge inasmuch as the Vedic doctrine reveals itself to their minds; how is this possible in the case of these (the S'ûdras)? This objection is untenable; for, even in the case of these, knowledge can be attained by listening to the Purânas etc., and it is even possible that they are qualified for initiation into the grand truths (Mahâvâkyas), on the principle of *nishâda-sthapati* (*vide* Jaiminîya-Mîmâmsâ 6-1-51, 52). Wherefore it is but proper to say that they are qualified for Brahmavidyâ.

As against the foregoing we hold as follows: Sûdras have no right to Brahmavidyâ; for, in the absence of Vedic study, it is not possiple for them to attain that knowledge of the Deity to be worshipped and of His attributes, to which such a study forms an essential means. The Itihâsas and Purânas form a means only as expatiating on the teaching of the Veda, but not independently of it. And the permission accorded to the S'ûdras listening to the Itihâsas and Purânas is merely intended to bring about the extinction of their sins. Vidura, the Dharma-Vyâdha and the like were devotees of Brahman because of the knowledge they had acquired in the previous births not having vanished. If you ask how, when teaching Brahmavidyâ, the master addressed the disciple as S'ûdra, we reply as follows: He was addressed here as S'ûdra, not because he belonged to that class, but because he was found to be overpowered with grief for not having attained Brahma-jnâña. That he was overpowered with grief is indicated by the fact of his having heard the swan's taunting reference to him for not being possessed of Brahmavidyâ, and by the fact of his running up immediately to the master. He having been addressed as S'udra not because he belonged to that class, the S'udra has no right to worship Brahman.

For the following reason also, the disciple is addressed as S'ûdra, not as belonging to that class:

And it being known that he is a Kshatriya. (I. iii. 34.)

It being known that Jânas'ruti, the disciple, is a Kshatriya, he is addressed as S'ûdra not because he belongs to that caste. At the commencement of the episode, Jânas'ruti is described as the master of the wealthy, and as the giver of an abundant quantity of prepared food, thus:

"There lived once upon a time Jânas'ruti-Pautrâyana (the great grandson of Jânas'ruti), who was a pious giver, bestowing much wealth upon the people, and always keeping open house. He built places of refuge everywhere, wishing that people should everywhere eat of his food."*

In the middle, he is spoken of as directing a charioteer, in the following words:

"As soon as he had risen in the morning he said to his charioteer."†

At the end he is spoken of as offering many towns in the following words:

"There is this wife and this village in which thou dwellest."‡

"These are the Raikva-parna villages in the country of the Mahâvrishas where Raikva dwelt under him,"§

From these characteristic marks, Jânas'ruti appears to be a Kshatriya.

And because of the indicatory mark in the sequel in connection with Chaitraratha. (I. III. 35.)

In the sequel of this Samvaga-Vidyâ, we find references to the Brâhman and Kshatriya castes alone, in such passages as the following:

"Once while S'aunaka-Kâpeya and Abhipratârin Kakshaseni were being waited on at their meal, a religious student begged of them."||

Abhipratârin, a decendant of Chitraratha, appears to be a Kshatriya, because of his connection with a priest belonging to the family of the Kâpeyas. The S'ruti does speak of Chaitâratha's connection with a Kapeya priest, in the following words.

"The Kâpeyas caused Chaitraratha to perform the sacrifice: him alone they made a master of food."

Thus, though, on account of a difference in the name, he is not identical with Chitraratha, it is certain that he belongs to the same family for generally, members of one and the same family become priests of the others who are members of one and the same family. As a member of Chitraratha's family, he must be a Kshatriya, as evident from a complementary passage occurring elsewhere: "From him, one Chaitraratha is born, a Kshatriya nobleman." Accordingly, it is concluded that Abhipratârin who is mentioned as connected with a Brâhman of the family of the Kâpeyas is a Kshatriya.

* Chhând. Up. 4—1—1.
† Ibid. 4—1—5.
‡ Ibid. 4—2—4.
§ Ibid. 4—2—6.
|| Ibid. 4—3—5.

Similarly, it may also be inferred that Jânas'ruti who is connected with the Brâhman Raikva is a Kshatriya. Wherefore, he is addressed as S'udra while in fact he is a Kshatriya.

As to the allegation that, on the principle of *Nishâda-Sthapati*, the sudra is merely entitled to initiation into the Grand Truths (Mahâvâkyas), the Sútrakâra says :

Because of a reference to the sacrament and of the mention of its absence. (I. iii. 36).

At the commencement of Brahma-Vidyâ, in such passages as "I shall initiate thee ;" Him did he initiate ;"* reference has been made to the sacrament of upanayana. And in some passages such as "There is no sin in a Sudra, and he is not fit for a sacrament ;"† and "the Sûdra, the fourth caste, has one birth alone ;' '‡—the smriti speaks of its absence in the case of a Sûdra, for both these reasons, he is not entitled to Brahma-vidyâ, Because of the injunction "Let him cause a *Nishâda-sthapati* to perform a sacrifice," there is no objection in that particular case. There is no scriptual injunction anywhere permitting the initiation of a Súdra into the Grand Truths (Mahâvâkyas), in spite of the absence of Upanayana.

And because he proceeded (to initiate) on ascertaining its absence. (I. iii. 37.)

A Sudra is not entitled to it, inasmuch as master proceeded (to initiate), to ordain and to teach the Vidyâ only after ascertaining that Jâbâla was not a S'ûdra because he told the truth, as the S'ruti says :

> "No one but a true Brâhmana would thus speak out. Go and fetch fuel, friend, I shall initiate you. You have not swerved from truth."§

(*Objection*) :—Does the prohibition of the uttering of the Veda in the absence of Upanayana apply to some cases only or to all cases? It does not apply to all cases, for notwithstanding the absence of Upanayana in the case of a child, there is an injunction to the effect that the child should recite the Veda while making an offering to the manes, as declared in the following passage :

> "Let him not be made to utter the Veda except when making an offering to the manes."*

It is therefore proper to hold that the prohibition applies only to a few cases. Wherefore the uninitiated S'ûdra is prohibited from uttering the Veda while performing the pâkayajñas (small sacrificial rituals), but not when learning the Brahma-Vidyâ.

As against the foregoing objection., the Sûtrakâra says :

Because of the prohibition of the hearing, studying, and (knowing the) meaning (of the Vedas.) (I. iii. 38.)

The hearing of the Vedic texts by a S'ûdra is prohibited in such passages as the following :

> "Therefore, Vedas should not be recited near a S'ûdra.

To one who should not hear the Veda, whence comes the study etc. thereof ?

And on account of the Smriti. (I. iii. 39).

The Smriti lays down punishments in the case of a S'udra hearing the Veda and so on, in the following words :

> "Now, when hearing the Vedas, his ears should be filled with (molten) lead and wax ; when uttering the Vedas, the tongue should be cut asunder ; when keeping the Vedas in mind, his body should be torn."†

In the face of this prohibition of the recitation of the Vedas in the S'ruti and the Smriti, how is an enquiry into the teaching of the Vedas possible in the case of a S'udra ? It is therefore to be concluded that, except after the sacrament of Upanayana, such as is performed on a Brâhman eight years old (and so on), no study of the Vedas is anywhere possible to any one under any circumstances. Therefore, the S'ûdras are not entitled to Brahmavidyâ.

A. MAH'ADEVA S'A'STRI, B. A.

(*To be continued.*)

* Chhând. Up. 4—4.
† Manu 10—126.
‡ Gautama 10—50.
§ Chhând. Up. 4—4—5.

* Gautama 2—5.
† Gautama 12-4-6.

THAYUMANAVAR'S POEMS.

(*Concluded from page 108.*)

இன்னம் பிறப்பதற் கிடமென்னி னிவ்வுடல
மிறவா திருப்பமூலத்
தெழுமங்கி யமிர்தொழுகு மதிமண்ட லத்திலுற
வென்னம்மை குண்டலினிபால்
பின்னம் பிறக்காது சேயென வளர்த்திடப்
பேயேனை நல்கவேண்டும்
பிறவாத நெறியெனக் குண்டேன்னி னிம்மையே
பேசுகர்ப் பூரதீபம்
மின்னும் படிக்ககண் டாகார வன்னைபால்
வினையேனை யொப்புவித்து
வீட்டுநெறி கூட்டிடுதென் மிகவுநன் றிவையன்றி
விவகார முண்டென்னிலோ
தன்னந் தனிச்சிறிய னாற்றிலேன் போற்றிவளர்
சன்மார்க்க முத்தமுதலே
சர்வபரி பூரண வகண்டதத் துவமான
சச்சிதா னந்தசிவமே. (கoஅ)

108. O *Satchithânanda Siva*, the undivided and indivisible *whole* extant in all!

If I have yet to undergo the pains of rebirth on account of my *Karma mala*, do Thou please leave me in the care of *Kundalin** that she might surely endow me with power to preserve any *thanu*† by the scientific Yoga of causing the innermost fire to rise up to the lunar orbis‡ above and make the blessed nectar issue therefrom.

And if my course of rebirth should cease with *this*, Thou wilt do best to grant me the Moksha of Siva-Sayujya by entrusting me to the Infinite Mother of all; So that, freed from my Karmic noose, I can, in this very life, become absorbed in the Everlasting Brightness like the burning camphor.§

On the other hand, if I should be destined to struggle beyond *this* life, I will be left in an extremely helpless condition which I cannot endure at all.

Praise be to Thee, O The Absolute Giver of the Final Bliss of Siva-Sayujya of the *Sanmârga*.||

* Kundalin. lit. snake. It is applied to Kali one of nine Saktis (vide Tiruvembavai in Tiruvachakam.)

† Thanu=physical body.

‡ Vide verses 61 & 62 and notes.

§ The analogy is used to shew that just as the camphor, a thing different from the elemental fire, does yet, when set to fire, burn and become assimilated with the latter (fire), so the soul, an entity dependent on and different from the Supreme Siva, does when set to devotional *love* to the Supreme Siva, *become* absorbed by realization in advaita union with the Supreme Siva which is called the Siva-Sayujya.

|| The *Siva* school opens Four Steps or stages of excercising Love to God (Siva) (1) like a servant, (2) like a son, (3) like a friend, and (4) like a Gnani or wise man;—viz.

(1) *Dhâsa Marga* (like a servant) or Dhâtha mârga, also called 'Sariya' is the rendering of tangible bodily service to the Supreme Siva in Temples &c.

(2) *Putra Marga* (like a son), also called 'Kiriya' is worshipping or making pûja to Siva conceived in linga or idols &c.

(3) *Saha Marga* (like a friend), called also 'Yoga' is contemplating Siva by *scientific* concentration of thoughts and.

(4) *Sanmarga* (like a gnani or wise man) also called 'Gnana-Mârga is '*becoming absorbed by realization in advaita union with the Supreme Siva, tho Anâdi Mukta Sûkshma Chit.*

'*This is the Final Goal for all*
To reach, step by step, as they call;
To shun a part is to shun th'whole:
Cut your one leg and you must *roll.*'

for fuller details see 'Sivagnan Siddhiar and *c. f.* 41st verse with notes.

வேதாவை யிவ்வணம் விதித்ததே தென்னினுன்
வினைப்பகுதி யென்பனந்த
வினைபேச வறியாது நிறகவிவை மனதால்
விளைந்ததான் மனதைநாடில்
போதமே நிற்குமப் போதத்தை நாடிலோ
போதமு நின்னலவிளக்கம்
பொய்யன்று தெய்வமறை யாவுமே நீயென்று
போக்குவர வறநிகழ்த்தும்
ஆதார வாதேய முழுதுநீ யாதலா
லகிலமீ தென்னையாட்டி
ஆடல்கண் டவனுநீ யாடுகின் றவனுநீ
யருளுநீ மௌனஞான
தாதாவு நீபெற்ற தாய்தந்தை தாமுநீ
தமருநீ யாவுங்காண்
சர்வபரி பூரண வகண்டதத் துவமான
சச்சிதா னந்தசிவமே. (கoகூ)

109. O *Satchithânanda Siva*, the undivided and indivisible *whole* extant in all!

Should the Brahma be asked why he should stamp my destiny like this, he would say at once that it was the result of my past karma or action.* My *Karma* being achit,† I cannot question it; but, since it is the offshoot from my *manas*,‡ then, remains the true knowledge in me which I percieve to have been manifested by Thy Grace. This is not a fiction at all; for, the Divine Vedagamas rightly declare 'Thou art all; Thou art the Sustainer and everything sustained by Thee.' In consequence I can rightly conclude that Thou art the cause as well as the Spectator of my dance of life; why, Thou art Thyself the Universal Dancer. Thou art the Heavenly Grace. Thou art the Giver of the Blessed *Maunagnana*.§ In short, Thou art the mother father, kindred and all.¶

R. Shunmuga Mudaliar.

(*To be Continued.*)

* Vide notes to karma under 2nd verse.

† Achit=not chit (intelligence) or other than chit, that is, a non-intelligent thing, It may be called also asat (other than sat,)

‡ This school establishes 'manas' as asat or matter.

§ Gnana of silence (mauna or mona.)

¶ *c. f.* 89th verse and its notes.

OBSOLETE SYLLABLES நேர்பு AND நிரைபு IN MODERN VENBAS.

Final foot of Venba instructive.

The final foot of a Venba has an old and instructive story to tell us if we care to listen to it; but before we examine it, let us refresh our memory with the formation of the metre.

Principles of Venba.

Venba is a metre that is peculiar to Tamil and its principles are wholly foreign to the prosodies of other languages. The metre is well known to the Tamil reader. Every book on Tamil prosody treats of it *ad nauseum*. To understand its construction, we must know the syllables and feet of Tamil prosody.

Syllables of Tamil prosody.

Let a = any sounding letter = நேரசை

b = union of two such letters beginning with short = நிரையசை

N. B.—A dumb consonant may also be added to a and b.

Then a and b are the only two syllables of Tamil prosody. They have nothing to do with Sanskrit.

A combination of these syllables into twos and threes gives rise to dissyllabic and trisyllabic feet respectively.

Four dissyllabic feet.

The two syllables a & b may be permuted into twos in 4 ways viz. a a, b a, b b, a b. These four dissyllabic feet are called இயற்சீர்.

Four trisyllabic feet.

By adding a to the above permutations, we get 4 trisyllabic feet ending in a. These four called வெண்சீர் together with the four dissyllabic feet above named are all the feet admissible in a Venba where it is further necessary that they must combine in such a way that the final syllable of a dissyllabic foot may not be followed by the same syllable and that a trisyllabic foot may be followed only by the syllable a.

Venba Line.

Any four of the above feet combining in the manner above pointed out form a Venba line and nothing more need be said regarding the 1st & 3rd lines. But at the end of the 3rd foot in the 2nd line there is a pause or something like it and the 4th foot has generally the எதுகை of the 1st two lines.

Final foot anomalous.

But what appears anomalous to us is the three-footed fourth line whose last foot is none of the eight feet we have emunerated as admissible in the metre. What is the nature of this final foot? The prosodian describes the final foot in the the following terms; "நிகரில் வெள்ளைக், கோரசைச் சீரு மொழிசேர் பிறப்பு மொண் காசுமிற்ற, சீருடைச் சிந்தடி யேமுடி வாமென்று தேறுகவே."

(The venba ends in a three footed line of which the last foot is either a monosyllable or an expression of the formula பிறப்பு or காசு.) That the last line should have one syllable in excess of two feet or half a venba line, we can nnderstand, but why should words like காசு and பிறப்பு occur in excess of two feet at the end?

Explanation found in Tholkappiam.

The explanation is found in Tholkappiam. The rule there with regard to the final line of venba is as follows;

'வெண்பாட்டீற்றடி முச்சீர்த்தாகும்'

(The final line of a venba is three footed.)

The final foot of this final line is there described as follows;

'அசைச்சீர்த்தாகு மவ்வயினான'

(The final foot of that last line is a monosyllabic foot.)

Tholkappiur's four syllables.

We don't find here, as in the காரிகை above quoted, the additional rule that at the end, besides a monosyllable, words like காசு and பிறப்பு are also admissible. The reason is that Tholkoppiar had two more syllables than our a and b.

His இயலசை and உரியசை.

Besides a and b நேர் and நிரை, which he called இயலசை he had also a followed by உகரம் which he called நேர்பு (au) and b followed by உகரம் which he called நிரைபு (bu). The latter two syllables நேர்பு and நிரைபு he called உரியசை. His syllables therefore were four in number viz a, b, au, bu; நேர், நிரை, நேர்பு, நிரைபு. The original rule, as laid down in Tholkappium

நேர்பு, நிரைபு at the end of Venbas.

was simply that the last line had one syllable in excess of two feet and nothing more and as there were 4 syllables in ancient days, the line ends by virtue of that rule alone in any one of the 4 syllables viz in expressions like நாள், மலர், காசு and பிறப்பு corresponding to நேர், நிரை, நேர்பு and நிரைபு.

Syllables நேர்பு and நிரைபு now obsolete.

But the two compound syllables நேர்பு and நிரைபு must have led to a great many awkward complications in the formation of feet and were naturally discontinued in course of time. But

although these syllables were discontinued, their long established use at the end of venba could not be interfered with and in modern poetry the venba is the only place where we have remnants of the two curious compound syllables நேர்பு and நிரைபு to remind us of the days of Tholkappiur, and as they are no longer syllables, the modern prosodian in the காரிகை had to slightly modify the rule in Tholkappiur to suit the modern nomenclature and say that the last foot is either a syllable or formula காசு or பிறப்பு, the latter two words being no longer included in the former expression syllable as in the days of Tholkappiur. While நேர் and நிரை may take a dumb consonant after them, the other syllables நேர்பு and நிரைபு do not admit it at the end. Hence words like செய்யுள் and கடவுள் are not உரியசை and cannot occur at the end of Venbas.

No dumb consonant after காசு and பிறப்பு.

The annotator, however, on the காரிகை above quoted is not quite accurate when he paraphrases it into 'காசு, பிறப்பு என்னும் வாய்பாட்டுக்குற்றியலுகர மீருகிய நேரீற்றியற் சீரானும் நிரையீற்றியற் சீரானும் இற்ற முச்சீரடி' &c., It will be seen from what we have said above that the words காசு and பிறப்பு at the end of a venba are நேர்பு and நிரைபு syllables in their origin and unlike இயற்சீர் do not take a consonant at the end and cannot therefore be regarded as இயற்சீர் or dissyllabic feet. If Tamil prosody has changed, it is no reason to apply the present nomenclature retrospectively to a state of things anterior to the change.

காசு, பிறப்பு not இயற்சீர் but நேர்பு, நிரைபு syllables.

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THE KALITTOKAI METRES.

Kalittokai is the name of a very ancient Tamil classic belonging to the department of Tamil literature called அகப்பொருள் which treats of இன்பம் the 3rd புருஷார்த்தம் by describing what was supposed to be the best and most scientic mode in which a young man and a young maid could meet, marry and live together so as to derive the utmost pleasure of sexual enjoyment. The subject which is of enormous antiquity seems to be the exclusive product of Dravidian imagination and is independent of Aryan literature. It has reference to many crude practices and customs of Dravidian life in the most primitive ages of Dravidian Society. In the treatment of this quaint and antique subject of ancient literature, various devices such as sad disappointment in the meeting of the lovers, their elopement to prevent the probable marriage of the heroine to another suitor, their reunion, separation, the heroe's visits to his mistress and the consequent jealousy of the heroine are resorted to and drama ticaly described as being indispensable features in the lives of a married couple to enhance to the utmost possible extent their conjugal pleasures. The incidents in the plot of this little drama are almost monotonously the same with every writer on the subject, who has therefore very little latitude allowed him in his treatment.

Subject of Kalittokai.

Some writers therefore describe detached incidents in the usual dramatic style without any regard to the sequence and the development of the plot which every reader was supposed to know. The author of Kalittokai is of this description. The book consists of verses treating of various detached incidents quite unconnected with each other either in time or scene. Another book of this description is Kalladam. Why in these books certain incidents are chosen and certain characters are made to speak on certain particular occasions in preference to other speeches on other occasions, is not clear except that they may have particularly pleased the author's fancy.

It describes detached incidents.

The name Kolittokai means a collection of Kalippa metres and but for the prevalent practice of composing detached verses might point to the fact that the author compiled together the best Kalippas on the subject known in his time.

Its name.

The book is divided into 5 chapters named respectively பாலைக்கலி, குறிஞ்சிக்கலி, மருதக்கலி, முல்லைக்கலி and நெய்தற்கலி. These are technical terms used not very felicitously in every work on அகப்பொருள் and present not a little diffiiculty to the modern reader. Of course the apparent principle of the division is clear viz., those Kalippas which relate to separation of the lovers are classed under பாலை, those relating to their cohabitation under குறிஞ்சி, those relating to jealous quarrels under மருதம், those relating to their reunion under முல்லைக்கலி and the remaining verses relating to the

Division of the Book.

It abounds in instances of திணை மயக்கம்.

lamentations of separated lovers under நெய்தற்கலி. But this principle does not apparently justify the local position of a large number of verses apparently seeming to be misplaced and the annotator supposed to be நச்சினார்க்கினியர் does nothing more than slavishly reproduce the very words of Tholkappium commentaries in justification of the confusion of திணை. The only writer that has grappled with the real difficulty and does justice to the subject is நச்சினார்க்கினியர் the annotator of Tholkappium Porulathicaram. If he is not intelligible to us on account of his quotations from books not accessible to us such as அகநானூறு, ஐங்குறுநூறு, நற்றிணை, குறுந்தொகை, the problem becomes entirely hopeless of solution, no other commentator or writer however modern having really grasped the difficulty and attempted a solution, there being no confusion of திணை in any modern work.

Its metres.

True to its name, the book consists wholly of Kalippa metres in all its ancient varieties which seem to be admirably adapted to the subject of அகப்பொருள் and were most extensively used in former days for the subject, being an improvement upon and a relief against ஆசிரியப்பா originally used as in ஐங்குறுநூறு and அகநானூறு.

Nature of Kallippa.

Kalippa is one of the four main Tamil metres and is the exclusive product of the ancient Tamil poets. It is a very uncouth complex metre and is said to have been derived from Venba. The two primary pure Tamil metres are ஆசிரியம் and வெண்பா and their respective derivatives are வஞ்சி and கலிப்பா. These four metres are exhaustively described with all their varieties from Tholkappium downward and the Tamil prosodian in his jealous endeavour to preserve unsullied their ancient dignity and respectable birth has not accorded more than a cold reception and a passing recognition to the ever increasing swarm of

Invasion of Vrittahs.

foreign Vrittahs whose powerful invasion has proved irresistible to the noble but less powerful aristocracy of the land. Even after the land has been completely invaded, subdued and occupied by the foreigners, the metric historian in his true conservative instinct cannot make up his mind to recognise and avow the fact, but continues to allot the first and foremost ranks to the ancient noble but defunct aristocracy and displays still his aversion to the Vrittahs the foreign invaders, by summarily dismissing them with the simple remark that they are a secondary class of metres, without ever pausing to look at them severally, lest he might lower and offend the ancient dignity of the hereditary aristocracy by bringing the new comers into undue prominence.

Kalippas in Kalittokai.

Though the metres therefore occurring in Kalittokai are well described in every work on Tamil prosody, yet for the benefit of those readers who have not had much leisure to devote to prosody, we propose to explain the exhaustively various classes of Kalippas in the book. In no other place shall we get so many classes of the metre in such a small compass, some of which are very unique and rarely met with and others involve principles no longer in use. The annotator kindly though unusually points out untiringly at the end of each verse the nature of its metre though, if he is the same annotator as that of சிந்தாமணி, he, except a few remarks on the opening stanza, has not had the same kindness to enlighten us on the varieties of the சிந்தாமணி metre which present insuperable difficulties to the modern reader.

Kalivenba.

This ancient metre has been long divided into a number of classes. We shall not discourage or frighten the general reader at the outset by giving the long sounding technical names. We shall first take that class which is remarkable for its simplicity and easy character viz., the metre called கலிவெண்பா.

This verse as the name indicates closely resembles the time-honored Venba.

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(*To be continued.*)

KAMBAN.

(*Continued from page 94*).

There is a small pamphlet இலக்குமியந்தாதி of 30 pages whose authorship is attributed to Kamban. There is not a line in it which breathes either the hand or the mind of Kamban. Here is the fifth stanza of it.

தாயகமே யெவ்வுலகும் யார்க்குந் தயாநிதியா
நாயகமே நின்சரணம் புயங்களை நாடுமென்பர்

தூயகமே விளங்கும் விளக்காயவட் டேயருள்கூர்
சாயகமே யன்னகண்ணியம் போருகஞ் சார்பவளே.

Perhaps this was also a juvenile production. Here is the 5th stanza of *சரஸ்வதியந்தாதி*.

நாயகமான மலரக மாவது ஞானவின்பச்
சேயகமான மலரக மாவதுந் தீவினையா
லேயகமணி விடுமக மாவது மெவ்வுயிர்க்குந்
தாயகமாவதுந் தாதார் சுவேத சரோருகமே.

Compare with these any one stanza taken at random from *சடகோபரந்தாதி*. We open the book and our eyes fall on the 45th stanza.

சேராதனவுளவோ பெருஞ்செல்வர்க்கு வேதஞ்செப்பும்
பேராயிரந்திண் பெரும்புய மாயிரம் பெய்துளவத்
தாரார்முடியாயிரங் குருகூர்ச் சடகோபன் சொன்ன
ஆராவமுதக் கவியாயிர மவ் வரியினுக்கே.

There is no denying the fact that the diction and thought here excel those of the stanzas quoted above. And yet Saraswathi Anthathi is said to have been composed by our poet when he was entangled by the concoctings of the court poets of *சேரன்* in relationship with a barber. We have already noted that some scholars assume that the inspiration of the Brahmarakshasa gave birth to this minor work. But there is no internal evidence to substantiate either of the anecdotes. *ஏரெழுபது* according to *தொண்டைமண்டலசதகம்* (86th stanza)

அழுவதுங் கொண்டு புலம்பாமனஞ் சுண்டதுமறைத்தே
ரெழுவதுங் கொண்டு புகழ்க்கம்ப நாடனெழுப்பவிசை [யின்
முழுவதுங் கொண்டொரு சொற்பேசநெய்யின் முழுகிக்கை
மழுவதுங்கொண்டு புகழ்கொண்டதாற் றொண்டைமண்டல
[மே.

had its origin when a Vellala, in whose house Kamban had one day to dine. The Vellala *தவளகிரி முதலியார்* a noble of the court, hiding his son who was bitten by a cobra, gave meals to the poet, but the poet wanted his son to dine with him. The truth could not then be hidden and Kamban sang some verses and the boy got up as if from sound sleep. Being pleased with the Vellala's conduct Kamban composed *ஏரெழுபது*. Some scholors believe that this work was written with the view of celebrating the caste fame of Sadaiyappa after the completion and publication of the Ramayana. At any rate the work seems to have been composed when the author attained great fame. But *செம்பொற் சிலை யெழுபது* seems to be so close an imitation of *ஏரெழுபது* that we are sceptic about its authorship. Other works said to have been written by Kamban are *காஞ்சிப்புராணம்—காஞ்சிப்பிள்ளைத் தமிழ்—சோழக்குறவஞ்சி* and *திருக்கைவழக்கம்*, of these *திருக்கைவழக்கம்* even in the printed copies shows many irrelavancies. These are bold interpolations. We can't believe what the true text of Kamban was. About the other works we are unable to state anything as they are not forthcoming. According to Wilson's Descriptive catalogue of the Mackenzie Mss. Kamban also said to have compiled a dictionary *கம்பரகராதி*. A prose version of the Ramayan is also ascribed to him. That the Ramayan was submitted to the approval of the learned in Srirangam and that he was by that assembly unanimously installed as the Emperor of poets seem to be facts as there is a mandap said to be built at the expense of Kamban and there is also a stone statue of Kamban carved with all the paraphernalia of an emperor.

Kamban, the man.—Walter Bagehot in the second para of his study on Shakespeare says that "A person who knows nothing of an author he has read, will not know much of an author whom he has seen." Let us see what we can glean about Kamban—the man from his Ramayan. From the last stanza of *நகரப்படலம்* "*ஏசம்முதற்கல்வி...போலுமன்றே*," it is plain that he valued Education and learning. But that he was not satisfied with the pial school education in vogue from time immemorial is apparent from the fact that the compares the noise of a pial school to the croaking of frogs in the rainy season.

கல்வியிற்றிகழ்கணக் காயர்சம்பலைப்
பல்விதச்சிறாரெனப் பகர்வபல்லரி.

He seems to have been a staunch advocate of Female education as appears from the following:—

பெருந்தடங் கண் பிறைநுதலார்க்கெலாம்
பொருந்து செல்வமும் கல்வியும் பூத்தலால்
வருந்தி வந்தவர்க் கீதலும் வைகலும்
விருந்துமன்றி விளைவன யாவையே.

That he had the sweet uses of adversity are seen from the statement.

"*துன்புள தெனினன்றோ சுகமுளது* &c" (69—*கங்கைப்படலம்*).

That he had all the torments of adversity is proved by "*யாவையாது மிலார்க்கிதையாதவே*, (50 *பள்ளியடை*). He disbelieved the proposition believed by many that women are more amorous, vide "*மஞ்சர்க்கு மாதார்க்கு மனமென்பதொன்றே யன்றோ*" 19—*கோலங்காண்படலம்*).

But at the same time headvocated the doctrine that lust is the cause of man's evil.

தூமகேதுவெனப் புவித்தோன்றிய
வாமமேகலை மங்கையரால்வரும்
காமமில்லையெனிற் கடுங்கேடெனும்
நாமமில்லை நரகமுமில்லையே, (21—மந்தரைப்படலம்).
மங்கையர் பொருட்டாலெய்து மாந்தர்க்கு மரணமென்றல்
சங்கையின் றுணர்திவர்லி செய்கையாற் சாலுமின்னும்
அங்ஙவர் திறத்தினாலே யல்லலும் பழியுமெய்தல்
எங்களிற் காண்டியன்றே * * * (33—அரசியல் கிட்கிந்தாகாண்டம்).

That he was familiar with mountain and forest scenery is exhibited in the beauties and sights pointed out to Seeta by Rama while going through the forests and on the சித்திரகூடப்பருவதம். They are not what can be depicted by pure imagination. By his many references to Sadaiyappa and his brothers, Kamban reveals a grateful nature and he has a separate stanza on gratitude :—

சிதைவகல் காதற்றாயைத் தந்தையைக் குருவைத்தெய்வ
பதவியந்தணரையாவைப் பாலரைப் பாவைமாரை
வதைபுரி குநர்க்குமுண்டா மாற்றலா மாற்றல்மாயா[டோ
உதவிகொன்றார்க்கென் றேனு மொழிக்கலா முபாயமுண் (62—கிட்கிந்தைப்படலம்).

He discarded indulgence in spirituous liquors :—

வஞ்சமுங் களவும் பொய்யுமயக்கமு மாபில்கோட்பும்
தஞ்சமென்றாரை நீக்குந்தன்மையுங் களிப்புந்தாக்கும்
சஞ்சமெல் லணங்குந்திருங் கள்ளினாலருந்தினாரை
நஞ்சமுங் கொல்வதல்லால் நரகினை நல்காதன்றே

He always takes peculiar pleasure whenever he has to refer to Tamil and the Tamil country though he believed Agusthya to be the creator and father of Tamil, as was generally believed even until very recent times.

But in determining whether he was a Saivite or Vaishnavite, we fear we are in a very delicate position. There is not one tradition which refers to his religion. His son was named அம்பிகாபதி. The printed editions which we have seen of ஏரெழுபது (we have not seen Mss) have all the adoration of Vinayaka. He always refers in eulogistic terms to Siva in the Ramayan. In an edition of திருக்கைவழக்கம் printed by the late ஆறுமுக நாவலர் among the many references to Saiva devotees there is this பண்ணமைத்த வேதமொரு நான்கினையும் மிக்கதமிழ் நாலடியால் ஓதியுரைத்தே கருணை யோங்குங்கை, and this perhaps refers to நம்மாழ்வார் and this is scrupulously omitted in the edition of ஸ்ரீவேலாயுத முதலியார். But there is no other reference to Vaishnavism. In 5 of the 6 Kandas of his Ramayan, Kamban adores the Deity in general terms and in two of them Rama himself is represented. In the first Kanda, there are three stanzas in adoration of the Deity, but the first two of these are in general terms. About the third there is a difficulty. Some of the printed editions have "ஆதியந்தமரியெனயாவையும்." But some Mss read ஆதியந்தமரியன யாவையும். Let us now proceed to examine the contents of the Ramayan. In திருவவதாரப்படலம் he calls கருடன் by the epithet "என்னையாளுடைய வையன்" (15) The 49th stanza of கடிமணம் reads as fallows:

என்று நான்முகன் முதல்யாரும் யாவையும்
நின்றுபேரிருளினை நீக்கி நீணெறி
சென்றுமீளாக்குறி சேரச் சேர்த்திடு
தன் திருநாமத்தைத் தானுஞ்சாத்தியே.

In the 21st stanza of சம்புமாலிவதை we have of Hanuman

"ஐயனுமமைந்தநின்றா னூழியானளவினுமம்
நெய்சுடர்விளக்கிற்றோன்று நெற்றியே நெற்றியாக,"

In the enumeration of various sins by Barata in the presence of Kausalya is included "தழைத்த தண்துளவினோன் தலைவன் அல்லனென், றழைத்தவன் &c." (99—பள்ளியடை). Virathan is made to say "மழுவாளிக் கன்றளித்த, அய்யத்தால் சிறிதையம்தவிர்த்தாரு முளரையா." Indra in சரபங்கர் பிறப்பு நீங்குதல் is made to utter.

எல்லைவலயங்கள் நின்னுழையென் றந்நாள்
எரியோனைத்தீண்டி எழுவனொன நின்ற
தொல்லைமுதல் முனிவர் சூளுற்ற போதே
தொகைநின்ற ஐயம் துடைத்திலையோ எந்தாய்

கவந்தன் addresses Rama as

"மூன்றுகவடாய் முளைத்தெழுந்த மூலமோ."

Such passages abound throughout the work. But we have selected only some of those which the author might have conveniently omitted without offence to Saivites and we do not hear variations of readings in the above passages. "ஈக்கள் வண்டொடுமொய்ப்ப (10—நாட்டுப்படலம்) is quoted by the commentator of பெரியதிருமொழி in மஞ்சுலாஞ்சோலை வண்டறைமாநீர் &c.," (10-1st திருமொழி). There is also reference made to Kamban about the usage of குற்றியலிகரம் in "எனமுயாதெனக்கியாதே" (29 சடகோபரந்தாதி) in the commentary of இராமநுசநூற்றந்தாதி. Kamban is interred in நாட்டரசன் கோட்டை in accordance with the principles of Vaishnavism. Some scholars maintain that Kamban was a Saiva before writing the Ramayan. But one of the stanzas eulogizing him just when he completed the Ramayan has கம்பநாட்

டாழ்வான் கவி" and the previous line rhymes அம்புநாட்டாழ்வான். Sadagoparanthathi was written or sung extempore just when the Ramayan was subject to the approval of the assembly at Srirangam. But this work has no separate adoration of the deity and might have been composed on the requisition of the foremost of the assembly. From the evidence before us we are led to infer that Kamban died a Vaishnavite.

The last stage of his genius.—"It is reported of the poet that after he finished his Ramayan, he entirely lost his poetic inspiration and was known to listen with intense admiration to his own poems when recited without knowing that he was the author." He exhausted in his epic all the resources of the Tamil language. What a great genius is capable of producing in Tamil he did produce in the shape of the Ramayan. The muse had no more to do.

T. CHELVAKESAVAROYA MUDALIAR, M. A.

(To be continued).

EVIDENCES OF NATURAL RELIGION.

THE DIVINE PERFECTIONS.

(Continued from page 91.)

They too have a soul like theirs: They too are destined to the happiness of heaven, and they too cannot reach that happy fatherland, but by the true worship of one, intelligent personal, self-existent, infinite, eternal, immense, simple God. It is worth while to hear how Rammohum Roy described in one of his books the debasing influence of idol worship. (Populor Hinduism, page 41) "Idolatry as now practised by our countrymen, must be looked upon with great horror by common sense, as leadding directly to immorality and destructive of social comforts. For every Hindu who devotes himself to this absurd worship, constructs for that purpose a couple of male and female idols, sometimes indecent in form, as representatives of his favourite deities, he is taught and enjoined from his infancy to contemplate and repeat the history of these, as well as their fellow deities, though the actions ascribed to them be only a continued series of debauchery, sensuality, falsehood, ingratitude, breach of trust, and treachery to friends. There can be but one opinion respecting the moral character to be expected of a person, who has been brought up with sentiments of reverence to such beings who refreshes his memory relative to them almost every day and who has been persuaded to believe that a repetition of the holy name of one of these deities or a trifling present to his image or to his devotees, is sufficient not only to purify and free him from all crimes whatsoever, but to procure to him future beatitude."

As the God is so is the worshiper.

There is an old Hindu proverb which has always proved true: "Yatha Deva, tatha bhaktah," as is the God, so is the worshipper. So long as the people of this country worship the Gods of the Puranas, no religious, moral or social reform is possible. The customs usages aud prejudices which hinder this vast empire from taking a high place in the common wealth of nations, are intimately blended with the superstitions of idolatry. Therefore it is the duty of every citizen to look forward to, and on his part to hasten that time when India will rank among the christian nations. Then India, along with the true religion, shall enjoy the complete benefits of civilization. Then her children worshipping the same Almighty God shall be united in the same bond of faith, hope and charity and the path of salvation shall be open to all, because the only gate that leads into life everlasting is to worship Almighty God according to that rite, or form of worship which is taught us by the christian revelation.

On creation.

Swami Vivekananda, in his speech before the Congress of Religions in Chicago, ventured to assert that as to the origin of the world, the Vedanta Philosophy agrees with science in professing "Evolution, not Creation." This assertion, however is open to some objections which may be made introductory to the first lecture on Creation:—

Ex nihilo nihil fit.

We readily grant that in regard to the origin of the world it is a fixed dogma of every Hindu philosopher that Ex nihilo nehil fit. Nothing is produced out of nothing: and this dogma, if properly understood, is not at all wrong. When Christian scholars maintain that the world was produced out of nothing; they do not mean that nothing was to the Omnipotent Creator the meterial cause, the plastic matter out of which the world was made just as clay is the matter of the potter, wood or marble the matter of the sculptor, building materials the matter out of which the architect rears a house. 'Nothing' means 'non-entity' and non-entity cannot be the plastic matter of anything, because the plastic matter of anything is entity, not non-entity. What, therefore is meant by the proposition, "The world was made out of nothing," is, that the Creator caused it to come into existence, with the implication that nothing of the same kind previously existed. Therefore, creation is not the change of nothing into the world but the starting of the

whole world into existence at the command of Almighty God, nothing whatever existing before. Therefore, nothing is not the subject of creation, but the mere point of departure, whence every thing that now is, sprang into existence by the power of Almighty God.

Evolution not opposed to Creation.

We deny that Evolution is opposed to creation. Evolution regards the secondary or derivative creation, not the primary, and consequently they are not mutually opposed to each other. Christian Revelation teaches us that the World was created out of nothing, but it leaves us perfectly free to believe that the whole substance of the material Universe was created in one instant, not in its individual beings and developed organisms, but as 'Pradhana,' namely, as the Unformed Nature or the material cause of the world, the root and plastic origin of everything material, unmodified, undistinguishable, without shape, character or form, but containing potentially everything merely material, and, moreover, the germs and seeds of vegetable life, which subsequently, and under the active agency of secondary causes, evolved from its germinal cell into actual existence. Now the evolution of the elements of matter into matter itself, and the development of the germs of life into particular forms of life, presupposes the existence of the elements as well as of the germs, which can be explained only by creation or by emanation from a self-subsistent Being, not by evolution. Therefore evolution begins when God's creative act is at an end. Creation regards and explains the existence of unformed matter; evolution, presupposing the existence of matter, explains the gradual development of matter into the actual existence of those things which were potentially precontained in "Pradhana" or matter itself. Evolution stands in the same relation to matter as the germ to the soil. Creation is to matter as the act of a creative will is to the thing which it calls out of nothing into existence. Thus it may be seen, that the doctrine of creation is not antagonistic to that of evolution, as the former regards the primary origin of the plastic matter of the world, while the latter regards the subsequent development of matter into the actual existence of particular things. And this is the conclusion of real science at the end of the 19th century. "It is usually assumed," says Professor Huxley, "that in the description of creation by Moses the "heaven and earth" means the material substance of the Universe. Hence the Mosaic writer is taken to imply that where nothing of a material nature previously existed, this substance appeared. That is perfectly conceivable, and therefore no one can deny that it may have happened.........It appears to me that the scientific investigator is wholly incompetent to say anything at all about the first origin of the material universe. The whole power of his organon vanishes when he has to step beyond the chain of natural causes and effects." (The Nineteenth Century, February 1880 P. P. 201—202.) And Dr. John Tyndall: "Evolution does not solve—it does not profess to solve—the ultimate mystery of this Universe. It leaves in fact that mystery untouched. For, granting the nebula and its potential life (as the plastic matter of the Universe) the question whence they came, would still remain to baffle and bewilder us. At bottom, evolution does nothing more than "transport" the conception of life's origin to an indefinitely distant past (Fragments of Science, P. 455.) The same view is indorsed by Professor St. George Mivart ("Lessons from Nature," page 372;) Mr. Lewes ("Problems of life and Mind," Vol. II, P. 292,) and generally by the greatest biologists of the day. Nor is this to be wondered at. Creation is outside the domain of physical science. Biology has nothing to say about the first origin of things: its scope, its aim is to assign a cause for any given effect connected with life, not to search into the origin of the cosmical or the plastic matter of the world: in consequence, as soon as it attempts to tear asunder the veil which enshrouds the history of creation its organon, as Professor Huxley says, vanishes and it is left in the dark.

Emanation antagonistic to Creation.

But if Evolution is not antagonistic to Creation, Emanation is certainly so. The theory of emanation is one of the oldest in philosophy. It represents the effort of the human mind, eager to solve the mystery of the origin of the world and yet not able to transcend the power of the imagination. The mythologies and cosmogonies of all peoples, as well as ancient and modern non-Christian Philosophers, tracing out the origin of the Universe, resorted to the theory of emanation because they could not imagine the act of creation. And in so doing they deserve more pity than blame. Creation is unimaginable.

"As to the original or primary creation," Professor St. George Mivart says: "Science can say absolutely nothing against it. That it is conceivable is proved by the fact that it is widely not only conceived but believed. That it is unimaginable necessarily follows from its being an action which by the hypothesis, is utterly beyond experience." Lessons from Nature, page 372. Creation is one of those truths which in themselves belong to natural knowledge, but the clear explicit knowledge of which can hardly be attained without the aid of Revelation. And the reason is because we have no direct evidence of what creation is. We live in a world of phenomena, in a world of effects and emanations, and no man assisted, in the beginning, at the creation of the Universe. Now, all phenomena, all effects that fall under our senses, are mere changes of substances already created, something emanating from the same substance. The sun emits rays,

but from its own body, part and parcel of its substance, kin and kindred to its nature. A tree puts forth leaves, flowers, fruits, but, although differently shaped, they all partake of the nature of the tree, they are real emanations of the tree. A sculptor makes a statue, but out of a piece of marble ; an architect rears, a house, but out of building materials ; an author lays down the plan of a book but out of the stock of ideas and information which he treasured up in his mind ; a man begets another man : but out of his own substance, and the child is truly another self, similar to him in body and soul. Indeed, we live in a world of emanations, and all corporeal changes are but emanations, either substantial or accidental, of substances already created, akin in consequence to the nature of the substance they spring from. Now, should this Universe have thus originated or emanated from God, the pantheistic theory in regard to the origin of the world would be the right one. In this supposition everything would be God, part and parcel of God a portion of the Deity, a fragment of the Divine substance. According to this theory creatures would be but particles emitted from the Divine essence, and God would be at the same time the material and efficient cause of the universe, the agent, its action and the result of action, the cause and the effect, the clay, the potter and pot, the spider and its web, the creator and the creature, the architect and the building, heaven, earth, trees, animals, men ; in short, everything visible and invisible would be but a different shape, form or clothing of the same universal God.

But is it really so ? Is the theory of emanatian defensible on philosophical grounds ? Can we explain the origin of the world by saying that everything came from God by emanation ? The origin of the world may be accounted for in four ways.

Different opinions as to the origin of the Universe.

I.—The Universe always existed as it is now ; that is, it is eternal not only as to the plastic matter out of which it might have been made, but also as to the form or shape which it now bears. This opinion is ascribed to Aristotle. Cf. Jul. Simon, De Deo Aristotelis, Paris, 1839.

II.—The World was made out of an uniformed matter, eternal, self-existent, undifferentiated, undistinguishable, productive but not production ; and this opinion is said to have been Plato's and it is in fact that of the Sankhyan Philosophy.

III.—The Universe originated from God by emanation, so that in no way is it distinct from God, but is evolved out of God's substance, so that God is at the same time the efficient and the material cause of the world, the clay, the potter and the pot, the spider and its web, the creator and the creature, the architect and the building, as the Vedanta Philosophy will have it.

IV. The Universe was created by God out of nothing.

Now, which of these four opinions is the right one ? Let us examine each one of them.

The first opinion untenable.

The world exists. Nobody who is in his senses can deny this truth. We see the sun, the moon, the stars ; we breathe the fragrant scent of the flowers ; we enjoy the sweet flavour of fruits ; and our ears delight in the harmonious sounds of music. Nobody can deny what the senses infallibly tell us, *viz.*, that we exist, and the world exists too, and that our corporeal and mental impressions are caused by the very objects that strike our senses, and which make up with their number and variety this visible universe.

Aristotle's opinion.

The world therefore exists. But whence did it come ? Did it always exist as it is now ? Is this universe eternal, not only as to the plastic matter out of which it might have been made, but also as to the form or shape which it now bears ? Some say, this was the opinion of Aristotle, and if so, he was certainly wrong, and his opinion is altogether untenable on scientific grounds.

Plato's opinion.

Plato, with most philosophers of antiquity, admitted the eternity of matter, but not the eternity of the world as it is now. In the Timæo, page 27, he raises the question whether the world is without origin, eternal ab initio, or whether it had a beginning, and answer it by saying that the world is not eternal but generated because it is visible, perceptible by the senses, and corporeal. That the world is visible, perceptible by the senses, and corporeal, any one can see by himself, but some perhaps may fail to see why a thing that is corporeal cannot be eternal. And yet the reason is at hand. Everything that is corporeal is, by its very nature, inconstant, alterable, mutable and what is such cannot be eternal in the sense that it was never created by God. That the world is made up of things inconstant, alterable and mutable, needs no demonstration. The world develops, itself in a constant movement, in a cantinual progross. Nothing in this world is immovable. We assist every day at the birth, growth and decay of the things in the midst of which we live. Science tells us that not even the heavens are beyond the borders of mutability. New stars appear in the blue deep of the sky : old ones in course of time turn pale, emit but faint lustre, and finally vanish altogether from among their fair companions. Change, dissolution or death closes the cycle of everything. But there is no effect without a cause : therefore from the fact that all things are mutable we rightly argue that they are not

self-existent, but had a cause and beginning of that existence, whether substantial or accidental, which they acquire by the change. When we see a newly born babe and search for the agency which caused it to be born, its father and mother are pointed out to us as the joint-authors of its existence. When we ask how that field, before so barren, now looks so beautiful and green with the growing crop, we are answered, because of the seed that was sown in it. When we inquire why that liquor, before so sweet, has now become so sour, we are told that this change, this effect is due to fermentation. Therefore we rightly argue that every change, every effect, has a cause of its existence, namely it is contingent. But if each thing, each effect, each creature in particulars has a cause of its existence, it is no less true of the universe in general. Each man has had a father, all men have had fathers. The first man also must have had a father; we do not necessarily say a man like himself, but a cause of his existence. For if each link of a chain depends, through its superior links, on the first link that starts the chain, how is the whole series of links or the whole chain intelligible without the first link ? Therefore, if each one of the things, the collection of which we call the universe has had a cause and a beginning, the collection also, that is the universe has had a first cause and a beginning, that is, it is not enternal.

Contingency of the Universe.

Indeed everything that can be and not be, that is, which so exists as not to exclude the possibility of not existing, is contingent, namely, it does not exist of absolute necessity, but has a cause of its existence, and depends for its existence on a cause outside itself, because, what ever does not exist of absolute necessity and in virtue of its own essence, is, in itself, indifferent to being or not being, and is, in consequence, indebted for its actual existence to a cause or agent outside itself. Thus a house, for instance, is of itself indifferent either to being or not being,, namely, it so exists as not to exclude the possibility of not existing, and as it was raised on its foundations it might also not have been raised, and consequently, its existence is limited, finite, caused or contingent.

Now, as has been shewn above, all things of which we have experience are contingent, namely, they so exist as not to exclude the possibility of not existing, they being effects of other causes which can fail, and being connected by laws with other beings which, as they are mutable, show by their very nature that they have not in themselves the cause of their existence, and are indebted for it to some agent external to them. Therefore if the whole world is contingent, viz., has not in itself the cause of its existence, there remains no other alternative but to say that it was created by God.

The Universe not self existent.

Noreover, if this world is eternal and not created by God, but has in itself the necessity of its existence, it must exist of itself, or be self-subsistent. But self-subsistence as such is the essential character of God, and God cannot be but one. Therefore we are forced either to admit the contingency and casuality of the world itself, or to grant that the world itself is God. But the alternative is absurd as God is pure spirit and the world is material; God is unchangeable, the world is forever changing; God is infinite, the world is finite and limited on every side; God is essentially simple the world is a collection of composed beings. Therefore the contingency or causality of the world is an established fact, proved alike by reason and science.

Science in favour of the temporality of the world.

We say by science, because as Professor Charles A. Young says: " One lesson seems to stand out clearly that the present system of stars and worlds is not an eternal one. We have before us irrefragable evidence of continuous, uncompensated progress, inexorable in one direction. The hot bodies are losing their heat, and distributing it to the cold ones, so that there is a steady unremitting tendency towards a uniform (and therefore useless) temperature throughout the universe; for heat does work, and is available as energy only when it can pass from hotter to cooler bodies, so that this warming up of cooler bodies at the expense of hotter ones, always involves a loss, not of energy (for that is indestructible), but of available energy. To use the technical language now usually employed, energy is unceasingly " dissipated" by the processes which maintain the present life of the universe and this dssipation of energy can have but one ultimate result, that of absolute stagnation, wher a uniform temperature has been every where attained. If we carry our imagination backwards we reach at last a "*beginning of things*" which has no intelligible antecedent; if forwards, an " *end of things in stagnation.*" That by some process or other this end of things will result in new heavens and a new earth " we can hardly doubt, but science has as yet no word of explanation." (A text-book of general Astronomy page 525.) Aud Professor Newcomb says: " All modern science seems to point to the finite duration of our system in its present form, and to carry us back to the time when neither sun nor planet existed, save as a mass of glowing gas. It also points forward to the time when the sun and stars shall fade away, and nature shall be enshrouded in darkness and death, unless some power now unseen shall uphold or restore her." (Popular Astronony, page 504.) Indeed the whole Universe may be likened to a clock when going. The force which keeps the hands and pendulum in motion is transmitted to the pendulum through

a train of wheels, the motion of which is kept by a gradual falling of the weight with which they are connected. The whole moving machinery therefore depends on the slow falling of the weight which is running through a certain course from the top of the clock to the bottom. Hence we can infer with entire certainty that some power must have wound it up and started it; and that unless the same power intervenes again the weight must reach the bottom and the clock must then stop. Now, what the weight is to the clock, that is the available energy to the Universe. But we know with entire certainty that available energy is unceasingly dissipated, with the ultimate result that the weight of the Universe will stop running, which means the end of the present order of things; and likewise we know for certain that the available energy must have been, so to say, wound up and started at the beginning of things, which implies the existence of a creator as well as the temporal production of the world.

The world created by god in time and not from eternity.

It may be objected here that the world was created indeed by god, but from all eternity and not in time, and consequently that the world, although dependent on god for its existence, is nevertheless eternal both retrospectively and progressively.

We answer, that cannot be. This theory is against the conclusions of modern science which proves beyond any reasonable doubt the finite duration of the world in its present form, both retrospectively and peogressively. It is likewise against reason as the following argument shows:—

All that is mutable is temporal.

Everything that is or can be mutable, must have had a measure of its duration from its beginning till now. But the world is mutable, as it consists of an uninterrupted chain of causes and effects succeeding one another in time, space, corruption and generation, which successions are all capable of being numbered. Therefore the world has had a measure of its duration from its beginning till now, that is to say, it was created in time, and is not from eternity. Indeed, movement. and succession without beginning involves a contradiction, because all movements can be numbered and measured by time, whilst no increase or accumulation of any time. could ever exhaust the past eternity which is infinite and unlimited. Therefore the world cannot be eternal, but was created by god in time and not from eternity.

Infinite multitude in act, absurd.

Moreover, movement and succession belong to material quantity or number, which can be, indeed, infinite potentially, but not in act. But if the world were from all eternity we might have an infinite number of human souls, which appears to be absurd. Therefore the theory that the world was created from eternity must be discarded altogether. (Cfr Fr. Mattiussi S. Y. Lectures on Natural Philosophy, n. 64-5. 1896.)

The duration of the world not finite and infinite at the same time.

Furthermore, if the world were from all eternity, its duration, considered retrospectively, would be actually infinite; illimited; but taken progressively it would be actually finite and limited, that is to say, it would at the same time be finite and infinite. But this is a most flagrant contradiction, and the world therefore cannot have existed from all eternity. (cfr. Select writings of the M. R. Dr. L. Meurin s. y. p. 7.)

Finally common sense tells us tuat there is no succession without a beginning, no number without a unit, no period without a commencement, no movement without a first impulse, and consequently no world without a temporal origin.

We are pleased to close this first lecture with an extract from a Lecture on the Existence of god, delivered in Bombay in the year 1875, by the late Rt. Rev. Dr. Meurin, s. y. He starts with the following syllogism: "Nothing moveable can have existed from eternity: this world is moveable; hence it cannot have existed from all eternity, but must have had a beginning." And here the Rt. Rev. Bishop brings the following illustration:—

"Let us for a moment suppose that the world, and consequently a movement, or a succession of movements, was possible from all eternity, that is, without having had any beginning. Now, imagine an eagle and a dove coming both in a straight line from the East and fly into this our hall, and stopping here before us. Suppose them to have come from all eternity in a straight line through space, from beyond the earth, the moon, the sun, the stars, without any rest till now and here. There is nothing impossible in this, if we suppose the world can be from ever. Now we ask the eagle: Where do you come from? Straight from the East. From where did you start? From nowhere; I never started, but have always been flying from all eternity till now. What distance have you travelled through? An infinitely long distance without a beginning up to this spot. How many miles did you do a minute? One mile a miuute. How many miles altogether?

An infinite number without any beginning. How many years did you take to finish this task? An infinite number of years without a fiirst one.

"Now we ask the dove: Where do you come from? Straight from the East, along the same path with the eagle Where did you start from? I never started, but have always been flying till now, like the Eagle. How long has your journey been? Infinitely long, up to this spot just like the eagle's. How many miles did you fly in a minute?

Half a mile. Why, you have only accomplished half the eagle's journey, since you moved only half a mile, whilst he moved one ? Yes, my way is only half the eagle's way. Yet both ways are infinite ? Of course. And consequently equal ? Yes, equal. Then the whole is equal to its own half, and at the same time double its half ? Well, say the dove, such a contradiction you must swallow, if you admit the possibility of any movement from all eternity. Well said, little dove you are cleverer than all our philosophers, who admit the possiblity of the world having existed from all eternity, and going ever on through an infinite number of changes."

In conclusion : the world in its present form cannot be eternal, neither retrospectively nor progressively, but as it had a beginning, so most certainly it will have an end. Or, as Mr. Balfour has expressed it : " We sound the future and learn that after a period, long compared with the individual life, but short indeed compared with the divisions of time open to our investigation, the energies of our system will decay, the glory of the sun will be dimmed, and the earth tideless and inert, will no longer tolerate the race which has for moment disturbed its solitude." This then is the verdict of science, that there was a beginning, and that for it no force whereof she takes cognizance can account." *Modern science and Ancient Faith, by the Rev. J. Gerard S. Y.*

G. Bartoli, s. j., d. d.

THE

LIGHT OF TRUTH

OR

Siddhanta Deepika.

MADRAS, NOVEMBER 1898.

"PATRIOTISM IN THE MAKING OF HISTORY."

The Hon'ble Mr. Justice Subramania Aiyar, delivered a most excellent speech on the occasion of his presiding at the Presidency College Historical Society, when Mr. Glyn Barlow delivered his able address on " Patriotism in the making of History." A speech containing so much manliness, and thorough good sense, and breathing such genuine love of his country and his people and sparkling with mother wit, we have seldom read. He began by observing that we would have no occasions for the excercise of patriotism as illustrated by the lecturer in as much as the Government gave us good Government and internal peace combined with perfect non-interference with the religious and social institutions of the Hindus. Yet he said there were instances in which he would like Government interference. Talking of the Government's absurd attitude towards the control of our religious and charitable endowments, he observed,

" The temples and *matams* had not been created for enjoyment of particular individuals, but were institutions intended for the public good ; when they found the resources of such institutions wasted and misappropriated, and asked the Government to give Boards and regulations for controlling them, Government on the plea of maintaining religious neutrality would not interfere in the matter. He mentioned this instance to simply show them that in the matter of religion they had not the slightest chance of their patriotism being evoked." But he left unsaid that it is our duty as good and patriotic citizens that we should agitate and agitate till we get Government to interfere and set our religious institutions in order. Of course we crave Government help, only because the Act now in force is a Government measure and it is so imperfect and ill-conceived that no good is possible, so long as this regulation remains in force. To instance only a recent case where this Act miserably failed to secure any good we refer to the Alagar Covil Devastanam suit. It was after very great difficulty counsel and pleader argued and obtained sanction to sue the committee for several acts of misfeasance, and public subscriptions were also raised to pay for the courtfee, &c. The suit was very hotly contested and the litigation was pending

for more than 3 or 4 years in the District Court itself and a decree for several thousand Rupees and the dismissal of some of the committee members was obtained. The dismissed members appealed to the High Court and while it was pending there, the plaintiffs were got to file a razinama, consenting to the reversal of the decree itself! So that the whole litigation ended in a miserable fiasco notwthistanding the time and trouble and money spent in the matter. And such a monstrosity was possible under this existing statute !!! And the Bill to deal with these institutions in still hanging fire and for more than 12 years. Going back to the speech, it contains several others gems, by way of defining and illustrating what true and false patriotism consisted in. Here is one, "After all, the proper work of patriotism consisted in the display of one's influence and powers for the benefit of some body other than himself. If a man was growing wealthy, powerful, strong and full of knowledge, what he asked was the good of that man's wealth, power, strength and knowledge if they were not to be utilised in the service of weaker people. In the case of an individual, possession of these powers could only be held to be possession, where proper use was made of them." He paid a compliment to the present generation, which we hope they will try fully to deserve, "There were more patriotic men in their generation than among the men of his generation. Every year that passed broke some barriers of caste, race and creeds. The British Empire was conferring upon them almost imperceptibly several boons and instilling a new feeling of unity out of which should come this desire to serve the country. They were therefore in the future likely to have many more opportunities of being patriots." And he exorted them to help to secure such educational institutions which will form and mould their character as true Indians and Indian gentlemen by supplying truly indigenous and national moral and religious culture. And he gave useful hints as to how to combine the old with new in the improvement of the Indian mind. "He admitted that there were numerous evils in their society and their customs, which were being got rid of gradually. Nevertheless, in pruning away the evils, they should try not to destroy the root and substance of the Indian character"; and after instancing the case how in Madura, all the ornamental trees planted by him (not all, a few *Pinnata* have struggled to get on) beside the margosa trees have died out, whereas the margosa trees are flourishing and giving luxuriant and useful shade, he drew the moral that in selecting things which were not actually indigenous to the country, they would have to take great care; they should be careful not to plant exotics which would die out, so as to ensure that their progress might be healthy natural and useful. He also remarked that patriotism was impossible without character, and character cannot be formed except in truly national institutions. And he instanced the Central Hindu College of Benares and the grand scheme of Mr. Tata's as truly national conceptions and he recommended these institutions for support from the purse of every real patriot of our country and lover of our people.

THE POETS OF THE TAMIL LANDS.

BY THE REV. G. U. POPE, M. A.; D. D.
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VI. THE NALADI NANNURRU, OR 400 QUATRAINS, AND THE LATER TAMIL GNOMIC POETRY.

§ 1. INTRODUCTORY.

It is sometimes said that gnomic verse is not poetry. Yet if the faculty of taking the thoughts that most occupy minds, the ideas that all men acknowledge, the feelings that inspire all hearts, and of giving to them such perfect expression, that they shall be recalled by all the people everywhere, and become the favourite commonplaces of all who speak the language,—if this faculty be not the poetic faculty, it is something so closely allied to it that, for the gnomic bards of South India (some of whom not unfrequently take a flight into higher regions, on the wings of imagination, intense feeling and profound thought), we feel inclined te vindicate the title of genuine poets.

Before we proceed to the consideration of the other poets that have written didactic or gnomic verses in Tamil, it is necessary to remark that very early in the history of Tamil literature, probably about the time of Kabilar, the learned men of Madura, and it may be of other places, began the preparation and publication (if we may call it so) of a whole series of books which profess to be collections, compendiums, or anthologies, of poetry in different topics. To these the name of *togai* or abstrscts was given. Thus the collection called the Four Hundred Quatrains (*Naladi Nannurru*) gave what were supposed to be the gems of that species of composition,—moral epigrams. Four hundred larger lyrics were gathered together which had been sung or supposed to be sung by ancient bards on matters connected with active life (*Porul*). Many similar collections of great value have been published, and generally in collections of four hundred poems, or verses; though some in which the poems are longer are in tens or hundreds. The chief of these valuable works will be noticed hereafter.

In the case of all these compilations there is good ground to believe that changes have been made in the text, and that some

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poems have been composed to fill up the number. But in general they represent the most valuable remnants of ancient Tamil literature, and it is only recently that they have been brought out of obscurity, collated and published by the very learned and enlightened Tamil scholars of the day.

It may also be mentioned that some of these contain very important passages of a didactic character, which have been made the foundation of a great deal of the more popular recent poetry.

No doubt many things in this remarkable literature say more to us than they did to those for whom they were first written. Many of these epigrammatic masterpieces have a profound significance, of which their authors themselves perhaps were hardly conscious. Their resemblance to the gnomic poetry of Greece is remarkable as to their subjects, their sentiments, and the state of society when they were uttered.

In regard to both Avvaiyar and Kabilar (of whom we have given some account), it might be possible to number them among the gnomic poets, but they were authors also of lyric and romantic compositions. Tiruvalluvar, of course, is the prince of gnomic poets; but his exquisite metre, the couplet called the Kurral, separates him from all the rest. Avvaiyar's quatrains we have spoken of, but it is only the *Muthurai* that can claim our attention here. Though not high imaginative poetry, the grace, ease, simplicity, perfect classical propriety, striking ingenuity, and homely sweetness of these thirty quatrains—a necklace of pearls worthy of the neck of Sarasvati—are quite unemaginable to a western mind. They are not great, but they are wonderfully charming!

In passing from the *Kurral* to the next in popular esteem, the *Naladiyar*, and other gnomic poetry, we are struck by the fact that except Tiruvalluvar there is really no great poet who has composed any number of couplets. We believe that the couplet itself was the result of an attempt (scarcely successful in other and weaker hands) to condense a quatrain into a perfect gem: "an arrow of song." The Venba quatrain, which is the normal metre of the gnomic bards, is, as a rule, complete in itself. A notable exception to this is the famous *Nala Venba* (History of Nala). This quatrain (see introduction to Pope's *Naladiyar*) consists of two lines which rhyme (at the beginning), followed by a single foot which rhymes with the preceding line, and connects them with another couplet having its own rhyme, and being in fact a *Kurral*. This is a kind of miniature sonnet, the first couplet often strikes the keynote, the single foot prepares the transition, and the latter couplet contains the whole point and application of the verse. There is an inexpressible charm about a perfect quatrain. Of these (very generally consummately beautiful) quatrains the *Naladi* contains 400. We must again remark that during the later days of the Madura school of poetry (or college) the learned men set themselves to gather together and arrange the scattered fragments of verse that had come down the stream of time (a few of them), from, it seems to us, about the date of the christian era. That Madura was a great and civilized city in the time of Augustus is certain, and it seems probable that these epitomes, as well as the oldest grammars, contain fragments of Tamil verse dating from that period. These poems for some reason or other are arranged into groups of 400 compositions. The *Naladi* contains 400 quatrains; the *Purra-Nannurru* is made up of 400 songs varying in length from four to forty lines, and these are not unlike the canzoni of Italian poetry. The *Kali-Togai* is a series of lyrics, each of which reads like a short act of a drama, and elucidates some theme, generally amatory. There are nine of these epitomes, of which only five are really known at present.

It is evident that the compilers took great liberties with their material, and it is very hard in all cases to believe in the authenticity and genuineness of many of the fragments. These are however, in very many cases, their own abundant and striking evidence.

§ 2. THE NALADI,* OR 400 QUATRAINS.

The work, then, which stands next in estimation to the *Kurral* among the Tamil people is the *Naladi-Nannurru*, or 400 Quatrains. Of this we need say little as it has been made fully accessible to both English and Tamil students. The tradition regarding it is that 8,000 sages brought their verses to the king of Madura, who, to test their worth, caused the palmyra leaves on which they were written to be thrown into the river Vaigai. Those that floated against the current were to be preserved. Three collections of leaves stood the test; one was found to contain these 400, and the two others consisted of similar collections of verses, which are extant under the names of *Para-mori* = "Old words" (see § 9) and *Arranerri-saram* = "Essence of the way of Virtue." (See § 10.) The two latter works are inferior, and are noticed later on.

I suppose that the meaning of the tradition is, that these are verses of various ancient Tamil poets, which the stream of time has not been able to sweep away into oblivion. Since they were not allowed to perish, they may be presumed to have been the most worthy compositions of those olden times.

They are, however, of very unequal value, often obscure, sometimes trivial. The prevailing tone is cynical, and we miss in them the healthy humanity of Tiruvulluvar. They have been forced by a later native editor into an arrangement harmonizing with that of the *Kurral*; the result of which is, that the title of a chapter often affords no clue to its contents. Some few are of much later date, I think, than the *Kurral*, and seem to indicate an acquaintance with it. The following are fair specimens:

THE FUNERAL.

They march and then strike once. A little while they wait,
Then strike a second time the drum. Behold, how brave!
The third stroke sounds: they veil *it*, take the fire, go, forth :—
The dyig bear the dead!

SUMMER FRIENDS.

Lord of the goodly land, adown whose hilly heights,
Cool, clear, the torrents ceaseless flow. The beetle bright
With many a beauteous spot, seeks not the bloom less bough :—
The unprosperous have no friends!
(*Comp*). Hor. I., xxxv. 25. 28)

"VANITAS VANITATUM."

Severed are friendship's ties; minished are pleasant ones;
Love's bonds are loosen'd too; then look within and say,
What profit is there in this joyous life of thine?
A wail as from the sinking ship is heard!

THE GOOD HOUSEWIFE.

One every side the narrow dwelling lies exposed;
On every part the rain drips down; yet, if the dame
Has noble gifts, by townsfolk praised for modest worth,
Call such a housewife's blest abode a *home*!

* "Naladiyar, or Four Hundred Quatrains in Tamil, with Introduction, Translation, and Notes Critical, Philological and Explanatory, to which is added a Concordance and Lexicon, with Authorities from the oldest Tamil Writers." By the Rev. G. U. Pope, D.D., sometime Fellow of the Madras University, Member of the Royal Asiatic Society and of the German Oriental Society. Clarndon Press, Oxford, 1893.

PENITENCE.

As when lamp enters darkness flies, so sin stands not
Before man's penitence. As when in lamp the oil
Wastes, darkness rushes in; so evil takes its place
Where deeds of virtue cease.

VARIOUS PARADOXES.

The unintelligent may read but are unread!
Men of intelligence unread are men well read!
In utter penury who scorn to beg are rich!
And poor are *wealthy men* who give no gifts.

SALT AND SWEET WATERS.*

" Though close by the sea, sweet waters ofttimes spring forth there; on the hill-side the waters often gush out all brine! Thus men are not as their race. Lord of the dashing sea's cool shore! Men are as their minds." (245.)

Compare Tiruvalluvar's (595: " The height of men is measured by their minds."

§ 3. NAN-MANI-KADIGI: " THE SALVER OF FOUR GEMS."

The *Nan-mani Kadigai* is similar in subjects and manner to the Naladi, consisting of quatrains in the same metre.

A usefull edition was published at the " Kala-ratnagaro " Press, with a good Tamil commentary and notes; and a very poor English translation. It is by *Vilambiya Kaganar*, who, some say lived in the fifteenth century; and seems to have been modelled after the *Elathi*.

The printed work contains 106 quatrains; but a MS., once belonging to Mr. Stokes, gives only 101. Many are very modern; some are exceedingly elegant; but more are rather rugged and pedantic. Parallel verses to most of them occur in Bohtlingk's Indische Spruche. A work of this name is mentioned second in the list of Sanga-Seyyul, or poems that received the sanction of the Madura College, but it seems to have been, at the best, only the germ of this cento.

A few specimens of this homely " household " poetry will not be uninteresting.

* Another bard, whose epithet was " Owner of the Elephant that Chews the Sugar-Cane." and who is otherwise unknown, has composed an interesting bit on the same theme, but with a different application:

THE SEA AND THE STREAMLET.

'Tis shame to say to wealthy men, " Give ye";
Sorer disgrace when these say, " We give not";
To say, " Take this my gift," is excellent;
To say, " I take not, " is more excellent.
Who thirst for water will not stoop to drink
On the sea's marge where sparkling wavelets spread
Of water crystal clear.—Though cows and sheep
Thick thronging make the banks one muddy mass,
And though the streamlet trickles scant and slow,
There's well-trod path to where sweet waters flow!

WEALTH.

From the rock the radiant gem is born;
From the dear one's speech high joys are born;
From gentle kindliness is virtuous action born;
And everything from wealth is born. (7.)

The following is suggestive:

THE SENSES AND REALITY.

By the tongue men know sweet flavours; by the nose
They smell and know all flowers; by discerning eyes
They see what is ornamental; by thoughtful search
Of many combined the real is thought out. (78.)

" THE HEART KNOWS ITS OWN BITTERNESS."

The trouble from *toddy* the drunkard knows;
The trouble from water among birds the sea-gull knows;
The trouble from poverty the master of many wives knows;
The trouble of concealment knows the thief. (97.)

NATURE.

Though foulness light upon the pearl, its worth's the same;
Anoint it, yet will rust upon the iron spread;
In fetters bind the BASE, and give him light of lore,
He still will show his nature's stain. (100.)

" Not to sever from the excellent and wise is an education;
To live with those who cherish us not is a sore;
The word uttered by friends is as the tuneful lute;
The house without a courteous house-wife is as a waste." (101.)
So in Naladi 361.

WORDS.

" Sweet words make men your own. Harsh words
Unpleasing cause men's hearts to harshly blame.
A gentle word
Brings gracious thoughts to human hearts. By this
The heaven that passes not is gained." (106.)

(*To be continued.*)

NOTES AND COMMENTS.

THE Philanthropic Miss Manning, Hony. Secretary of the National Indian Association intends to make a short stay in India from next December to the end of February. The committee hope that the visit may help to stimulate the Branches of the Association, encourage education for girls, and in general tend to promote friendly relations.

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MR. V. APPUSUNDRAM PILLAI, Dubash of Messrs. Best and Co., has done a great public service by publishing the short Pamphlet on the Plague in all the Vernaculars and distributing them gratis. This is highly commendable, and his example is worth imitating by all our patriotic and well-to-do citizens and nobles who really wish to benefit our ignorant fellow countrymen. The amount of ignorance that prevails among them is simply incredible.

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THE last number of fhe ' Theosophist ' contains the first instalment of translation of Vijnana Bikshu's commentary on the Vedanta Sutras, from the able pen of Mr. Srish Chander Basu, B. A. The publication of this translation will also prove how untenable some of Sankara's positions are.

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PROFESSOR Wilson also observes in page 81 Vol. I of his works as follows, " The principal places at which worship is addressed to Vishnu include Srirangam and Venkatadri or Tripati. The traditions of the latter acknowledge that it was a Saiva shrine in the time of Ramanuja, who recovered it for the Vishnavas." The Friday *Abhisheka* and pujah and the *Vilvarchana* in the month of Kirthika are also remnents of the old practice.

WE are glad to learn that the Reverend Dr. Pope is actually passing his first proof sheet of our beloved 'Thruvachakam' through the Press. Will our Tamil nobles and *Madathipathies* respond to his call at least now?

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THE ensuing Theosophic convention between the 28th and 30th December next promises to be a most interesting one. All the leading lights of the Theosophical society are expected to be present. The subject chosen by Mrs. Besent for her four morning lectures is "Evolntion of life and form" in its fourfold division of.

(1) Ancient and modern science.
(2) The function of the Gods.
(3) The evolution of life,
(4) The evolution of form.

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THE truth is as Dr. Fairbairn himself seems to perceive it, Christianity makes so much less progress now than in the olden days, in India, and this is mostly due to the attitude and character of the Government chaplains and missionaries who now come out to India. Judged by the high religious ideal the Indians have of a man of God, the Christian "*Padre*' seems too worldly in their eyes. They indulge in all sorts of sports and games and shooting &c., and this occupies a much greater portion of their time than the time actually spent in active preaching. And the want of sympathy between these and even their own congregation is one of the standing complaints against the modern missionaries. Many a respectable and highly placed Indian Christian Gentlemen have complained to us in the most bitter terms of the marked race distinctions made by their spiritual guides between their European and Indian congregation. The Christian preacher may talk as loudly as possible about the Father-hood of God, and the equality of all his children before His eyes, but when it comes to putting the precepts into practice, even as regards their own *Christian brethren*, the pill is too bitter for them to swallow. The European Missionary thinks it a great condescension to invite an Indian Christian to his table in private, but he has not the courage to do so, when he has also invited others of his own race to his table. It would be worth as much as his place if the native catechist would dispense with his low *salaam*. "*Salaamiah*," and presume to shake hands with his *superior*. Even the American, while he hates all kind of snobbery in his own country becomes the veriest snob after be sets his foot in Indian soil and this when displayed in a teacher of God embitters them much more to their Indian congregation. Of course our observations must not be taken to be universal nor applying to all as we know of many noble exceptions. But the generality of people, as the world goes, judge of things more by particular instances than otherwise: and how are we to blame them.

FOUR of the eight Articles which appear in the current number of the *Madras Review* will be interesting to our readers. By "Ancient Indian Literature," an *Indian Lady* only understands. 'Ancient Sanscrit Literature,' which latter title would have been more appropriate and less misleading; and it contains an admirable review and follows the views of such great oriental scholars as Colebrooke. Wilson and Weber, Max Muller and as such contains nothing new in it. And this short para is the all that appears about the Tamil-land, and embodies the old view which we tried to explode in our last number. Says she.

"The subject of the second great epic is the invasion of Ceylon by Rama, king of Oudh. The existence of Rama has been questioned by many; but his name appears as a king of Oudh in the most authentic of Hindu genealogies, and the date of 2000 B. C. is generally given him. The allegory in the Ramayana can be historically applied to the spread of Aryan Civilization towards the South, especially Ceylon; and Professor. Weber applies it as follows. Sita refers to the field furrow and therefore may represent Aryan husbandry protected by Rama, against the attacks of the plundering aborigines, the Rakshasas, while the native aborigines, who were friendly to aryan civilization were called monkeys. Probably the civilized inhabitants in Southern India and Ceylon found by Rama were the descendants of Turanian or Cushite Invaders; but not much is known about them. The Aryan colonies founded in the South by Rama, may have led to the gradual amalgamation of the Northern and Southern Races."

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THE wonder is why our own people living amongst ourselves, should take the cue altogether from the often imperfect and onesided observations of scholars of a bygone age, instead of trying to study the institutions and things directly, and form their own conclusions.

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MR. KANAKASABHAI PILLAI continues his long article of "The Tamils Eightneen Hundred Yeards ago," and the present contribution is wholly devoted to the story of Kovilan and Kannaki as contained in the ancient classic Silapadikaram, much older by far than the classic pœms in Sanscrit, except perhaps the Mahabharat and Ramayana and the story is most charmingly and pathetically told.

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THE article on 'Tirupathi Temple' contains no mention of the well-accredited tradition, which finds place even in the District Manual of North Arcot besides the distinct account in the Skanda and other puranas and in many an old Tamil pœm, that the Temple was originally a Temple of God Subramanya; and which tradition is well crystallized in such names, as *Venkata Subban*, *Venkata Snbramanyan*, *Thirumalai Swamy*.

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MR. C. V. SWAMINATHIER, of the *Viveka Chintamani* fame contributes an article on his favourite topic, "the encouragement of Vernaculars." And from the mass of opinions and incidents he quotes it is evident that the true cause of the decadence of Vernacular education in this presidency is the stopping and cutting of all material encouragement for the study of the Vernaculars, follow-

ing as it did the abolition of purely Vernacular Schools and Vernacular tests for preferment to Government Office, an opinion whch we have been holding to from the very beginning and against the very opinion of the *Madras Mail*. We have also supported the scheme of Oriental side, but not as a complete panacea, but only as the least expensive and practical beginning that can be made in the direction. We should indeed be glad if the present Learned Head of the Education Department would reverse his predecessor's policy and rehabilitate the purely indigenous Vernacular Schools and reintroduce the purely Vernacular Test. There are still surviving in many a Mofussil Cutchery and in many a Mofussil Court, many a clerk and many a pleader earning decent salaries, and incomes, who know not a single word of English. Is the qualifyihg by a pleader for his profession an impossibility in the Vernaculars, when by statute every act of the legislature has to be translated into every one of the Vernacular. And here was a gentleman who came to occupy the post of at District Judge and who originally wrote his Judgments in the Vernaculars. Shall such things be in the future or shall not be? Unless the Government moves in this direction, of course the thing must be impossible.

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Dr. Fairbairn, Principal of Mansfield College, Oxford who is shortly coming out to India as Haskell Lecturer, made the following interesting observations, at an entertainment provided by his friends :—Dr. Fairbairn in the course of his speech in reply, said that there was a time when he would have faced this visit to India perhaps, with no more courage than it was faced to-day, but with more pleasure. It could have been faced with a feeling that was not wedded to responsibility in the same measure, and also with the feeling that visitors would come, and that profit would have been gained past oue's own expecting. It was a different thing going with duty to do from going with simply pleasure to enjoy. It was the old tale of one's first interest in comparative religion. The old eternal problem of "What is God?" "Whence come faith in Him?" "Why do I believe in Him?" haunted him in old days in waking and in sleeping. Many a long hour was spent in trying to find reasons for faith that was hard to stand, but while long search found frail reason, often there rose at one moment a wondrous vision of man in all the generations, and in all his religion, building his altar formulating his belief, seeking after God, that haply he might find Him. And that gave such a new sense of meaning to the old word "God" and to the old word "religion," that there grew a nobler inspiration, which had come back to him duing this past month. Religion, in a sense, was but an incident in the life of their people. They loved to explore; they loved commerce and conquest. They loved literature; they had many loves, and religion was but one. The Hindu people dwelt in their own land, a mixed multitude, but their supreme consideration was religion. It filled them it possessed them in a way which our own could not be said to possess us, and to take the religion that was, as he said, an incident in their English life to them seemed about as venturous an enterprise as could well be handed over to mortal man. They should, too, fell how very necessary it was that they should understand the Hindu, and that the Hindu should understand them. It was not a very great thing for a man to be a student of comparative religion in England, and to interpret in England the Hindu mind. They would never suspect anyone of trying to make Hindu of them, and they would therefore make the necessary deductions from his presentation of the faith of that land. When they went to such a people as the Hindus, and had to speak to them, they were not simply students of comparative religion. They were to talk to the inmost feelings and convictions of their minds to a race whose convictions were not theirs. Then consider what they needed. They had two great representatives of the Christian religion. They had the representatives of the English power—the Civil servant and the soldier. It was very difficult for the religion of peace to be carried out by a people of dominion. (Hear, hear.) It was a very difficult thing for the people who were ruled to receive the religion of the rulers as a religion of peace, of simplicity, of humility. (Hear, hear.) They regarded that religion as bound up with the Empire—its armies and its magistrates—and Christianity would have a far better chance in India if it had come in its own right to speak in its own name, in absolute dissociation from the Imperial power. (Applause.) Look, then, at the limitations which surrounded the missionery who presented the other power. He could not get at the people, and the people could in hardly any sense get at him. They talked of Hiduism as if it were a unit; it was an infinite multitude. It was a great social system, and that social system bound it all together and displayed the only unity it had. The caste was a marvellous thing. It had stood through centuries. Alexander and his Grees saw it; Islam and his conquerers saw it, Portuguese and French saw it, and the Englishman found it to-day as strong as ever. Could they set a harder task than to break throught it? All change in India, as elsewhere, must come through the mind, and however slow the change might be, it was still a change to be worked from the mind outward, and not simply from circumstances inward. There was nothing England needed so much to know as the people she governed. (Hear, hear.) They would never know the Indian problem until they knew the Indian mind, and therefore interpret India to England was even a greater necessity than to interpret England to India. They needed to know something of the immost life and heart of the people before they were able to know how to rule them."